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Seen in the White Light.

A notorious old woman was dead. In her lifetime it was said: "If Joan Bissell gets to heaven there's a chance for anybody." Joan Bissell herself had recked little of heaven or hell. Pursuit of gain and Evasion of Law had filled her life, and both these ends she had well attained. But now she was dead and her soul came up for judgment.

In her lifetime Joan Bissell had been corpulent, and her presence was hustling, aggressive; but her soul was slight and frail, and it floated in the Light of Truth timidly, as though it had just found itself and was amazed.

Down against the poor, weak thing came the army of her accusers, swarming to stone Joan Bissell down to hell. Foremost in the crowd were the Guardians of Law, and the soul of the old woman trembled. But a Voice said: "He that is without sin among you, let him first cast a stone at her."

Hearing the Voice, the accusers faltered, and hosts of them slipped away: they who had been receivers of hush-money, they who in their own times and places had also evaded the laws. Upon the few who remained beat down tne White Light of Truth, and again was heard the Voice—"Go! The Spirit of Judgment Absolute recks not of artificial law!"

Then came other accusers, Guardians of Life and Health, but as the White Light fell upon them they quivered, and many drew away and fled. These were they who had secretly committed the same crime for which Joan Bissell was called to answer, they who had taken her gold and aided her, they who, for money, had sinned against that which they stood pledged to protect.

Again advanced upon her yet another army—Guardians of Morality, and these cried out loudly that she had depraved the world by saving sinners from their just punishment, that she had blasphemed against virtue and upheld vice and outraged the office of motherhood. As they bore down against her the White Light beat upon them, and they examined their own souls, and with blanched faces many fled into the darkness, for upon many of them lay the sin that had given Joan Bissell her opportunity, from their own hands had come the gold for which she pawned her soul. Others also, parents and grandparents, saw in themselves the causes of the waywardness and downfall of their children. Yet others went out with stricken faces—teachers who had withheld knowledge, who had taught lies, who had garbled truth, who had thought to protect innocence with the sham armor of ignorance and falsehood.

When all were gone there yet remained an army of accusers, but from the other side came up her defenders. There were happy and good women, whose first shame had been hidden by Joan Bissell. There were many of these who, but for her, would have been driven to a life of debauchery and shame. There were placid old faces, proud fathers and fond mothers, who, thanks to her, had never known of a dear daughter's disgrace, who had gone to their graves happy and proud. Oh! the hearts that would have broken but for Joan Bissell! All these came up to defend her.

There in the White Light the soul of Joan Bissell floated, shuddering, while down upon her came the legion of her crimes—an army of black shadows, each with a blood-red spot at its center. Some there were that men call Murder, but the host were crimes against lives that had never been born. The black shadows bore down upon her and she sank down toward the Jaws of Hell, but from beneath and around came an uprush of fluttering, white-winged multitudes who bore her up toward the Gates of Heaven. These were the souls of babes who had never lived, who had been spared a lifetime of sorrow, of persecution, of toil, of suffering, of sin.

Between the opposing forces of the evil she had done and the good which had come of it the soul of Joan Bissell surged up and down in the White Light—and the Spirit of Judgment Absolute was paralyzed.

* * *

Oh, well! Of course it is all a dream—the Gates of Heaven, the Jaws of Hell, and the Spirit of Judgment Absolute; but Joan Bissell is no dream—she is not one but many, and the conditions that produce her are no dream—they are everywhere.

The Conditions which make it possible that many a girl owes her chance to live honorably, owes her chance to retrieve her mistakes, owes her hopes of happiness and freedom to a Joan Bissell! The Conditions that make it possible that thousands of little unwanted human creatures are thrust back from the gateway of life every year by a Joan Bissell! The Conditions that make it possible that the beautiful instinct of motherhood should be thwarted by a Joan Bissell; that the crown of womanhood should become a curse, that thousands of girls and women should risk life, health and the approval of their own souls, should lay on the altar of tradition their most sacred instincts and submit to the monstrous practices of a Joan Bissell—God! that these Conditions *were* only a dream!

Will they ever be a dream, a black memory of dark ages when womanhood struggled for freedom in the night and the storm?

Never, until we open our eyes, until the White Light beats upon our souls and we see that We are the makers of these Conditions, that We must destroy them, that We must build up a New Life on the rotting ruins of To-day.

LENA BELFORT.

Lies and the burden of evil they bring are passed on—shifted from back to back, and from rank to rank, and so land ultimately on the dumb lowest rank, who, with spade and mattock, with sore heart and empty wallet, daily come in contact with reality and can pass the cheat no further.—**Carlyle.**

Dualism.

Things slimy, things lecherous and treacherous and things infinitely nasty are said and done in the name of free love, and yet I have never hesitated to announce myself a free lover. For I believe in the utmost freedom of intercourse between men and women, without any interference by either State, Church or Society. I do not believe in any law regulating or any ceremony sanctifying it. It is for the parties themselves to decide both as to form and duration. This does not mean, however, that I have no opinion as to what form of intercourse is likely to give best results; indeed, my feelings in the matter are strong and deeply rooted. After much observation of life and much reading of books I have come to the conclusion that the highest ideal of sex life is the exclusive and life-long union of one man with one woman. This is the ideal state toward which the race is tending, and this is the purpose underlying all marriage forms, even from the most primitive times of which tradition speaks. Sometimes the purpose is hard to trace, sometimes it is partial; it is mostly unconscious, but it can be shown to be there. To use a paraphrase, marriage exists for the purpose of producing the chaste woman; with her appearance it will cease to be. But it will be objected, Has not marriage been a failure? And truth compels us to admit that it has not been an entire success, neither has it altogether failed. It has been a success in this, that within its bounds woman has attained a position almost equal to man, and has ceased to be the property of the man of wealth. No man has now a right to outrage any woman other than his wife, and I think few do this. On this account many a working man has had for wife a woman unfouled by either his or her masters. During long ages marriage was the only protection the poor had against the passions of the powerful. And within this protected circle many, many thousands of women have lived serene and happy lives as mothers and wives and have been loved and honored by husband and children. We all know some of these and are happy in the knowledge, for they are the promise of the future. It is of the nature of these happy unions that they are known only to the few, while ill-matched, loose characters just as naturally seek the divorce courts and publicly parade their disgusting practices. The presence of these moral invertebrates is one of the chief causes of failure in marriage, and if we wish to form a just judgment we must allow for them; they would be failures anywhere, either in or out of marriage. In any given state of society the majority are always on a level, or but slightly above the level, of the convention institutions, a great number are below them and a smaller number are above and ahead. And it is this smaller number and their attack which is to effect the all-important change from the old forms to freedom. And I wish to point out the error into which these otherwise sane and intelligent persons have fallen, and I do it with a full consciousness of their high character and aim. They have seen clearly the awful suffering of the victims of mistaken marriages, and this has unbalanced them to such an extent that they are unable to distinguish between the purpose and the methods used to achieve it. Not only, they say, is governmental interference wrong, but chastity itself is evil. Instead of the old virtues of constancy, fidelity and chastity they exalt inconstancy, infidelity and unchastity. Not content with discrediting marriage built on force and setting up freedom in its place, they offensively and aggressively assert that there is no freedom except what they euphemistically call varietism. Now, varietism looks to me like a kind of "scab" prostitution, and I object to the assertion that a woman cannot be at the same time free and chaste. This is the most grievous result of governmentalism, that a thing good in itself becomes hateful to strong people when it is authorized and enforced for any length of time. A little patient thought will remedy the error. I recognize the real trouble as authority and force, the method, and not constancy, the thing sought. To me, to any sane person, there is nothing incompatible between freedom and chastity. Liberty does not spell obscenity. A free woman is under no obligation to be a varietist nor to do any of the things proper to the scarlet lady.

GEORGE BROWN.

Ingersoll's Last Words on Woman.

I have been a silent but deeply interested spectator in the discussion that has been going on for some time in the columns of Lucifer, the Truth Seeker, Freethought Magazine and Torch of Reason, with regard to the teachings of the now world-famous Ingersoll on the all-important and vital question of marriage and his sentiments and ideas concerning Anarchists and Anarchism. What must be the consensus of opinion with regard to those editors and writers who have endeavored to keep in abeyance the real sentiments of the great Agnostic on this vital question? It is a well-known and universally-recognized rule of equity that the will of the latest date is the basis of action by the court of last appeal when called upon to confirm the wishes of the testator. Now, what were the latest expressions of Colonel Ingersoll concerning this matter? After deprecating the ignorance and poverty of the masses of the people and justly arraigning religion for its incompetency and fraudulent methods of pretended reform, he says in the last lecture he ever delivered—before the American Free Religious Association, Boston, June 2, 1899:

"There is but one hope. Ignorance, poverty and vice must stop populating the world. . . . To accomplish this there is but one way: Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. . . .

"Men and women who believe that slaves are purer, truer than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, will with protesting hands hide their shocked faces."

These are the mature and deliberate utterances of the great reformer after carefully examining and critically scrutinizing the institution of marriage.

In the enunciation of these grand principles of reform Ingersoll forsakes the company of the faint-hearted, illiberal apologists and sticklers for the moth-eaten and fossilized Christian morality that has for so long been made to do duty for the Church, and takes his stand with Heywood, Harman, Matilda Gage, Helen Gardener, Rachel Campbell, Mary Wollstonecraft and many others whose names shed luster on the pages of history.

Now it would be a graceful act on the part of said editors to publish in full the entire discussion as it has taken place, and freely admit that their prejudices clouded their vision and warped their better judgment, and that they were defending a brand of conventional morality that liberty, justice and the invincible forces of natural morality would inevitably sweep away, and thus by the display of manhood show that they, too, are real Freethinkers.

HENRY C. ROBERTS.

I do not believe in sacrificing all there is of value in the human heart, or in the human brain, for the preservation of what is called property, or, rather, on account of the fear that what is called property may perish. Property is in no danger while man is free. It is the freedom of man that gives value to property. If we deserve liberty, the spirit of progress, the conditions of development, property will take care of itself.—Ingersoll.

Free Love and Marital Misfits.

The query raised by 55 of Sioux City, Iowa, seems easy to answer. The writer commences by saying, "Since free love has and will separate husbands and wives, . . . what about division of property?" What about division of property outside of free lovers? Since free love stands for love that is free, for equality, for kindness and justice to all concerned I see no puzzling enigma about this problem.

I venture to say that free love never separated husbands and wives who did not deserve it, and who should never have been "yoked" together. Each one may have the right to do wrong, but he or she must not evade the penalty. That free love has and will separate marital misfits proves it to be a million years in advance of the chattel-slave marriage code of today.

Colonel Ingersoll (who, by the way, should not be deified) said: "Every brain is a field, where Nature sows with countless hands the seeds of thought, and the crop depends upon the soil." Each one must cultivate his own brain-soil, eliminating all weeds of false creeds, deeds and breeds. Women must search for causes and be brave enough to follow where truth, reason and justice lead.

"Let no church creed so blind you,
Nor silly social chains so bind you,
That a progressive soul can't find you."

XELDA.

Utterly Impossible.

Christians say that with God all things are possible, but like many another saying, it is only a saying. It will not stand the test of common sense. The boy was right who said God could not make a two-year-old colt in a minute.

"Oh, yes, he can; he can do anything."

"He might make the colt, but it wouldn't be two years old."

If they will stop and think, those who have half the reasoning power of that boy, must see the utter impossibility of making things better, as a whole, under the present system.

The system itself must go; must give place to a better one.

Those earnest men and women who are trying so hard to remove the curse of intemperance, of prostitution, etc., are simply throwing away their time and strength. Where is the power that can prevent effects so long as causes remain? There is no such power—mental science to the contrary notwithstanding. Yes, I know just what I am saying. . . . Under our present system of things drunkenness and prostitution are inevitable. They are the twin children of legal marriage and land monopoly. By legal marriage I mean all forms of bondage for woman, all that debars her from the exercise of her right to herself; and in land monopoly I include the monopoly of all natural resources. On these two monopolies—that of woman and of the natural sources of wealth, hang the law and the profits; the law which takes away our selfhood, and the profits from the toil of the many that the few may live without toil.

The Apostle to the Gentiles uttered a mighty truth when he said: "When the law came sin revived and I died"—a truth to which Christians would do well to take heed. Where is the "I" when subject to the will of outside power? Dead! We are then simply tools under the management of an invisibility called by various names. Only the self-governed are living selfhoods. Drunkenness, prostitution, and other evils that infest civilization are the inseparable adjuncts of all forms of slavery; and as now constituted, all the motive powers of society are temptations to crime. Our best characteristics are made to war with each other and thus become our curse.

To illustrate: The two strongest elements in woman's nature, and without which she is hardly woman, are conjugal love and maternal love. Years ago a woman told me why she had never married. She said: "I had two suitors; one, the one I loved, was poor and all the indications were that he would always be so. Yes, I loved him; I was always happy where he was, and I think I should have married him but for one thing."

"And what was that?" I asked.

"There lived right across the way a very poor family; there were a half-dozen or more children, who sometimes had hardly enough clothing to cover them, and whenever Henry came to see me I was pointed to that family as a sample of my future fate if I married him. I could have been happy with him in poverty, but I wanted children, and I could not bear to think of such a fate for them; so I dismissed him."

"Was he free from bad habits?" I questioned, for then, as now, I wanted to know, you know.

"He was until he gave up all hope of getting me, and then then he took to drinking, drank hard and did not live long."

"And what of your other lover?" I continued.

"He lives yonder in that large white house," she replied, pointing to the finest of several fine residences at a little distance.

"What!" I exclaimed, "not Mr. Walton!"

"Yes, Mr. Walton, and he is called one of the best of men. People wonder why his children turn out so badly."

"It is strange," I remarked.

"Don't you suppose there's a cause?" she asked.

At that time I had hardly begun to think in any true sense of the word, but I was in a condition to receive thought when presented. "Don't you suppose there is a cause?" The question was a revelation. Why, of course, there must be a cause; just then there flashed through my mind the words, "By their fruits ye shall know them," and I said: "He's to blame."

"What makes you think so?" she asked.

"I don't know; I didn't stop to think."

She was silent for a moment, then said: "I believe you are right, though I have never dared to say so. Did you ever know of a child that wanted some particular thing which the mother wanted during gestation but could not get, and would cry until it got that very thing?"

"Oh yes, I know two or three such cases," I said. "I knew of one child that cried almost constantly the first six weeks. People kept telling the mother they knew by the way it twisted its mouth that it wanted something. No, she hadn't wanted anything in particular; finally she thought of some cherries she wanted that she didn't get till two or three days afterward. It was out of season for cherries, but she stewed some dried ones, fed that six weeks' old baby a saucer full; it stopped crying and began to grow."

"That is to the point," she said, when I had finished, "but suppose the mother wanted what could not be had for the child, and that its torturing hunger must be carried through life?"

"Why, that would be hell!" I exclaimed.

"Do you wonder then that they act like the devil?" she asked, smiling at my vehemence.

"Why—what—do you mean to say that Mrs. Walton wanted what she could not get?"

"She certainly did," was the reply.

"And with all his wealth!"

"Oh, she never lacked anything in that line; it was *love* that she hungered for. Ed Walton never loved any one but himself; he takes pride in having the best-dressed wife, as well as the finest horse; anything that will be a credit to his own precious self; but love and tenderness—he doesn't know their meaning."

"Why did she marry him?"

"It was the wish of her parents. He was such a good young man, you know, and as she, poor child, had always been loved and petted she never dreamed but that the man who asked her to be his wife would do the same."

"Did she love him?" I asked.

"She did not know what love was—such love as woman gives to man. She learned when too late—learned when she believed it to be a sin to even think of another. Poor child! poor child!"

Many years have passed since the above conversation, but the questioning it awakened has never ceased—questioning that for a long time I hardly dare whisper even to myself. But now, after all these years of thought—after a careful analyzation of the principles upon which the present system of civilization is built—after sensing, then logically reasoning out, the fact that neither man nor woman can do their best work for the race or for each other till woman *owns herself*, I unhesitatingly declare that to make things better—as a whole—under such a system as we now have, is an utter impossibility.

The fact that, as things now are, our best traits are per force arrayed against each other, is sufficient proof that my position is correct. No machinist would expect a machine to do good work if one wheel neutralized or obstructed the action of another wheel, and yet the machine called civilization is so constructed—while the morally wrecked are held responsible for the wrong action of that by which they are crushed.—Lois Waisbrooker, in Foundation Principles.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Idols and Idol Worshipers.

In last week's issue, under the head, "Shall We Laugh or Cry?" some quotations were made from the traditional utterances of one of the world's idols, Jesus, the man of Nazareth, "The Galilean," as the old Romans called him.

The object of making these quotations was to show the danger of elevating any man to the position of a god; of an infallible authority; a hero, an ideal, an idol, to be worshiped, emulated, absorbed, assimilated with or to, in all things.

Many more sayings of similar purport could be quoted to show that necessarily and logicaly the teachings of Jesus, as well as his example, are responsible for much of the hate, the wars, the crimes, the poverty and misery that make of this world a veritable hell today.

That Jesus said and did many things that are worthy of commendation—that is, admitting that we know what he really did say, and that he ever existed as a real person; that many good and wise sayings are attributed to him is freely admitted by all.

It may truthfully be added, however, that the good things Jesus said were not new, and the new things he said were not good.

The gospel of brotherhood, of reciprocity, of forgiveness of injuries, was not new among the Jews at the time of Jesus, but the doctrine of endless punishment (because of lack of faith in himself) was certainly new; at least it was not found in the "scriptures" of his fathers, the Hebrew prophets and lawgivers.

That this gospel of pessimism, of hate, of death and despair continues to get in its work is only too evident to all observers of current events, of current literature and of popular teachings from pulpit and platform. For illustration, take this from the editorial page of the Chicago Examiner, one of the Hearst syndicate of newspapers, much patronized because of their cheapness and because of the claim that all sides are given a hearing. One of the prominent writers for these papers is "Rev." Thomas B. Gregory, who not long since was pastor of a so-called "Liberal" church in this city. In an article published in Hearst's papers Mr. Gregory took the ground that the only proof we have of "immortality" is psychologic in character—not historic, not "revealed." What follows is part of a reply by an "orthodox" clergyman, and is a fair sample, as I think, of what the Catholic and Protestant churches teach today, notwithstanding the "march of modern science" over the "dragons" of medieval superstition:

"The reverend gentleman leaves Christ entirely out of the question—all the more singular, as he is supposed to be a disciple of the Master and a teacher of his doctrine. According to his view, are we to conclude that the resurrection is not to be counted with as an historical fact, and that all proofs of immortality are purely psychological and interior? Did the Jews ever dare to deny the resurrection?

"Again, to prove irrecusably his divine mission, Christ foretold the destruction of the temple and of the city, the dispersion of the Jewish race to the four quarters of the world. He also foretold his resurrection from the dead and the descent of the holy ghost upon his apostles. He ascended into heaven from their midst. The Jews could not prevent his resurrection, but he did prevent (as he said) the rebuilding of the temple. Julian, the apostate, tried his hand at it, and the pagan historian, Ammianus Marcellinus (to mention one among several) tells us that fiery balls sprung out of the ground and earthquakes frustrated his attempts. Even the infidel, Gibbon, confirms the fact.

"'And this is the will of the Father who sent me: That every one who seeth the Son and believeth in him may have life everlasting, and I will raise him up in the last day' (John vi:40).

"ERNEST HAWLEY, A. M.,
"Catholic Priest, Rector St. Michael's Church, Bement, Ill."

That is to say, all who "see the Son and believe in Him," all who believe in the "miraculous," the unnatural, the supernatural, the unscientific, as outlined by this idol-worshiper, "Ernest Hawley, A. M.," *may* "have everlasting life," and may be "raised up [a physical resurrection, we are left to infer] in the last day." All others, all who prefer science and common sense to idol-worship, theology and the traditions of the Dark Ages, must necessarily be left out, doomed to the "lake of fire and brimstone."

* * *

Here is one of the versions of the fate of unbelievers in the scheme of salvation (scheme of *damnation!*) for preaching which the various priesthoods of Christendom receive honors, wealth, exemption from taxes and many other privileges denied to those whose common sense or intellectual honesty makes them reject "Christ and Him crucified:"

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi:8.

According to this text, which all good Christians must accept as the inspired "word of God," *mere unbelief* is quite as bad as the worst of crimes and leads inevitably to the same fate, a never-ending hell. What wonder, then, that Bible believers hate, with an undying hatred, all unbelievers—all Infidels, Agnostics, Atheists, Deists, Freethinkers, Rationalists—all who dare to set up their own private judgment against the judgment of the priest and his church.

Who can blame Mr. Pecci, the worshipful and much-worshiped Pope of the Roman Church, now slowly paying the "debt of nature"—who can blame him for defending the burning of Bruno? If unbelief leads to "endless torment," why should not all who teach unbelief, by precept or example, be put to death, in public and in the most horrible manner, as a warning to all others never to indulge a thought contrary to the teachings of the priest and his book?

* * *

If—as frequently contended for in these columns—if the hero, the idol, of the Christians had been regarded as simply a man, with a man's human frailties, imperfections, limitations; if his followers had been free to use their common sense in deciding upon the value, the reasonableness or the absurdity of his teachings, what rivers of tears and what lakes of human blood might have been spared the shedding, and how much of insanity, imbecility, idiocy and degeneracy might have been prevented by reliance on science and common sense instead of theologic marriage laws, governing sex and reproduction.

JESUS AND INGERSOLL.

The principal purpose of writing these reflections concerning the man Jesus—the chief idol or tutelary deity of the various Christian sects, has been their relation to the Ingersoll Symposium that has been given a hearing in these columns, from time to time during the past four or five months, and which have been suggested by the words of Ingersoll himself, as quoted in last Lucifer, namely:

"The trouble with most people is they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time."

During life the loved and honored Ingersoll was often called "Pope Bob," partly in derision, perhaps, but largely because of his undisputed supremacy as an exponent, leader or champion of modern Freethought, of modern "Infidelity," as churchmen of all grades and shades of orthodoxy or heterodoxy are wont to express it; and now that death has put its halo upon the head of this intellectual giant there is much reason to expect that his personality will share the fate of the Nazarene, or of Mohammed, of Buddha and of others whose teachings and example have both blessed and cursed the world of mankind.

Not wishing to fill the columns of Lucifer with this discussion, important as it is admitted to be by many, if not most, of our readers, I will close for the present and try to show in next issue some of the parallels between Ingersoll and Jesus; how, like Jesus, Ingersoll was not consistent with himself; how his teachings and example can be used, are now being used, to hold back the car of human progress; to limit, to ossify, to petrify the Freethought movement; how his most zealous followers and would-be guardians of his name and fame are in the wrong, are not logical Freethinkers, not "Liberals" in the true sense of that word, but "Tories of a new type," quoting the language of Herbert Spencer.

This I will try to do in no pharisaic spirit; with no assumption of superior knowledge, wisdom or saintliness; with no claim of leadership, nor desire to be considered a leader in the Freethought army, but rather a private in the ranks, one who wishes neither to rule nor be ruled, one who simply claims his right to his opinion of what Freethought means, and who dares to express that opinion. M. HARMAN.

Special Offers.

In order to meet current expenses during the "heated term," when everybody is apt to forget that printers' bills must be paid in hot weather with the same regularity as during cooler months; also in order to provide a fund to enable Lucifer's editor to take a needed vacation, and also to get something ahead to pay for publication of his long-promised book—for these reasons, until September 1, the following special offers will hold good:

First—To all who will send $2 for two years' subscription to Lucifer (whether new subscribers, renewals or for arrears) and 25 cents for carriage the latest work of Dr. Joseph H. Greer, entitled "The Wholesome Woman," will be sent.

"The Wholesome Woman" is a large volume, 510 pages, handsomely bound, large, clear type, splendidly illustrated. It is "four books in one." Part First treats of Sex and Life; Mystery of Life and Glory of Creation; Dominant Power of Life; Home and Home Making, etc.

Part Second treats of Tokology; Conception and Prenatal Culture; Child-Birth and Hygiene of Infancy; What Determines Sex of Offspring, etc.

Part Third treats of Child Culture; Foundation of Moral Uprightness; Kindergarten, Manual Training, etc.

Part Fourth treats of Health and Hygiene; Long Life Not a Secret; How, When and What to Eat; What to Do and What Not to Do in Sickness; Poisons Used as Medicines; Unnecessary Surgical Operations; Helplessness of Doctors; An Ounce of Prevention, etc.

As a brief sample of the author's style and trend of thought, to those who have not seen Dr. Greer's previous works, "Physician in the House," "Talks on Nature," etc., the following extract will perhaps be interesting:

"*Always look forward!* No beautiful moment should ever be spent in regret. If mistakes have been made they may be used as stepping-stones to better experiences. Always look to th splendid possibilities of the future, working patiently with the material at hand until better appears. Because one has reached the age of forty or fifty or more is no excuse for ceasing to be active in all ways. Would you approach happiness? Follow Nature's example of activity. . . . 'When one generation comes into the possession of the material good that the former generation has gained and makes that fool remark, "I don't have to work," it straightway is stepping on the chute that gives it a slide to Avernus.' Success in any line is to the active, who concentrate their thought force on a given end."

When we recall how many women lose courage and hope; how many become wrecks in body and mind because of what they have been taught to regard their own irreparable mistakes, their "false steps," their unpardonable sins against social law and gospel, and when we remember the thousands more who drag out miserable, aimless lives simply because they see younger and handsomer women preferred by those whose opinions are regarded as authority, we begin to realize how needful, how tremendously important is hopeful advice, healthful suggestion, such as this, from a man whose opportunities of knowing the wants of womankind, as well as those of mankind in general, have been exceptionally good. Send to us for large descriptive circular.

* * *

Special Offer No. 2.—To anyone sending us $1.60 we will send Lucifer one year (or credit a year on arrears) and send a bound copy of "Cityless and Countryless World: An Outline of Co-Operative Individualism," a review of which epoch-making book was printed in last week's Lucifer.

For some years we have been unable to fill orders for this work, until within the last week or two. A new edition is now on sale, and from what I see in the papers the book is destined to meet with favor and appreciation in quarters quite unexpected. In the editorial columns of the Chicago Examiner for July 17 appears the following:

"In last Sunday's American I read with pleasure the sentiments expressed by Mrs. Ella Wheeler Wilcox and Garrett P. Serviss on Professor Olerich's project of a co-operative colony. The people of the world, especially the United States, are progressing very fast intellectually, and when they have become sufficiently educated they will go to the ballot box and vote for the co-operative commonwealth. A. HOELDTKE."

The above-named very popular writers are not known as Individualists, Philosophic Anarchists, nor even as Socialists, in the modern sense; hence commendations from them will reach and influence many thousands who would never see or read a radical reform journal, or hear lectures advocating a social revolution so sweeping as that advocated by Professor Olerich.

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By helping in the circulation of these books our friends will confer a favor not only upon us and Lucifer, but upon themselves and upon the cause of human progress, human emancipation from the chains of Priestcraft, Statecraft and Trustcraft of all kinds. M. H.

That Vacation.

A few weeks ago the statement was made that Lucifer's editor would go away on a summer vacation and would turn over the management of the office, including the editorial department, on or about the 16th of July, intending to devote the next two or three months to putting in shape for the press a book to be called "The American Inquisition, by One of Its Victims."

"Man proposes but God disposes," saith the proverb. For several months past I have urged my daughter, Lillian Harman, to take a short outing before my proposed lay-off, so that she could the better bear the strain of the double work that would devolve upon her during my absence. This she declined doing until about one week ago, when, quite unexpectedly, an opportunity offered for her to take a brief vacation in New York—state and city, an opportunity that seemed too good to be neglected, the result being that I am left alone as office-keeper for the latter half of July.

This postponement will make no other change in the proposed plan than to cause my vacation to extend a week or two later into the fall, and may be quite as good for all concerned as any other arrangement possible.

Meantime I will ask once more that all who may feel an interest in the success of Lucifer and of its allied publications will read the "Special Offers" in this week's paper, and if the "spirit" should move them to accept either of these offers the favor will be greatly appreciated by yours truly,

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

Anti-Vaccination No Test.

I do not wish to get into the discussion about vivisection and vaccination in Lucifer, but I do wish to point out the mixture of different questions presented, so that the discussion is a jumble with different issues, not one and the same issue.

The question as to whether or not vaccination is a prophylactic against smallpox sugests investigations of definite scope and character, in which moralistic gnashing of teeth need not enter.

Efforts to make vaccination compulsory of course raise a political question, or, as some would say, a social question, wholly distinct from the original medical question. One may be a disbeliever in vaccination and at the same time a governmentalist who would force many other things upon his neighbors. Hence if we ask, Should vaccination be compulsory? we get a chorus of Noes from persons whose opinion is that vaccination is filthy, and a chorus of Ayes from persons who want compulsory attendance on public schools and tax collection to support those schools. But neither those ayes nor those noes return any answer to the distinctive political or social question of making compulsory all things which a majority thinks convenient. Vary the instance, but let the political question be the same in principle, and you get a different answer from the multitude, for each answers according to his impression of the particular act to be done, and invades his neighbor's liberty or maintains it without reference to any general rule. Unless a man has it settled in his mind that a thing is not filthy and useless, there can be no extraordinary virtue in his willingness to refrain from forcing that particular thing upon another, and no inference can be drawn that he is a libertarian, however strongly he protests against that particular thing being forced upon himself and family or friends.

It is when we come to vivisection that all elements of logic become crossed and even enveloped in flames of moralistic fury. The original question as to vivisection would naturally be as to its utility for ascertaining certain things. Cruelty is, of course, not any part of science. Given certain aims, it may be necessary to inflict pain if they are to be attained. A radical objection is made on moral grounds. It is declared that science does wrong to avail itself of vivisection. In order to get at the true sense and foundation of this affirmation it appears to me we must take it with the admission that possibly vivisection can teach something useful, for there would be no pertinent logical principle in the assertion that we must refrain from useless vivisection. So there is practically no discussion of vivisection, but an attack by moralists on vivisectors, to the tune of "On what grounds do they deny to animals the justice they ask for themselves?" Convinced that the most dangerous animal on earth is that insane animal, a moralistic man, I would ask him no more difficult or provoking question than this: How about the butcher shops, the fish shops and the fly-papers in the restaurants? The "justice" which is to treat the inferior animals so nicely might observe that they are killed much more extensively than they are vivisected, and as to this killing and offering their meat for sale, do the anti-vivisectors blow hot or blow cold? Theirs is indeed a moral question and first to be studied at home, but how far in principle from any connection with the medical question as to the utility or inutility of vaccination, or any question of the surgical value of vivisection!

A healthy frog is captured and skin is sliced from her belly to restore the growth of skin on a human hand. The question of injustice to the frog is totally extraneous to the surgical question. And this question of injustice to the frog can be discussed without coming to the fact of section, for the capture of the frog was the first invasive act committed against its liberty and life.

TAK KAK.

VARIOUS VOICES.

Philip G. Peabody, Ossipee, N. H.—I want to say that in the last number of Lucifer (977) you have simply surpassed yourself. It is, in my opinion, by far the best you have ever published. From the first word of the article, "Liberty and Organization," on the first page, through your long editorial and to and including "What is Morality?" on the fifth and sixth pages, it is full of matter of the very highest quality. I know few human beings among all my wide circle of friends and acquaintances who would not be improved and enlightened by reading any one of the seven articles included in the above. I have spoken several times in the last two years of Lucifer's excellence, and had rather made up my mind not to mention this matter again. One article, as good as the seven I refer to, would give character to an entire number.

[We still have a fairly good supply of No. 977, which we should be glad to send to those who might wish to distribute, judiciously, to friends and acquaintances; or we would send them out from this office to names sent us by those who would like their friends to see that particular number. Friend Peabody is entitled to our sincerest thanks for this and other like tokens of his appreciation and love for Lucifer and its work.—M. H.]

Ed Secrest, San Jose, Cal.—Your good, fearless, outspoken little paper has regularly found its weary way from Randolph, Kan., to this beautiful town in the Santa Clara Valley, where it is as eagerly received and read as erstwhile in my old pioneer home. Lucifer ought to have lots of friends here, as bigotry

and Puritanism are not so rampant among the cosmopolitan, broad-gauged and liberal people along this Western coast as we find them beyond the Rockies. Inclosed please find $1 as subscription to Lucifer.

F. Simon, Omaha, Neb.—I see my subscription to Lucifer has only a few numbers to run yet, so I inclose $1 for the future. I miss Lillian Harman's writings. Wonder what is the cause of her silence?

A. L. Ballou, Wellesley Hills, Mass.—I inclose $1 for another year's subscription to Lucifer. I consider Lena Belfort's answer to George Brown one of the finest things I ever read. When I read his article in No. 970 I wanted to answer it, but I am glad I resisted the temptation, for Lena Belfort has done it so much better than I possibly could, and I wish to thank her most sincerely.

Tina.—In Lucifer, No. 970, R. B. Kerr says, in discussing inherited qualities: "We know one law that governs them—'Like begets like'—and that is enough." Perhaps it is, but if Mr. Kerr is as familiar with his Bible as a good Scot ought to be he may recall that it tells us of a famous stockman, Jacob by name, who found it to his advantage to know something about feminine "whims."

If the products of machinery were sold at cost, it would then be for the interest of every one to afford any facilities in his power toward its construction and its operation, and in thus reducing cost for his own advantage he would be equally promoting the interest of every one who used the products of the machine. Thus, then, upon the principle of cost being made the limit of price, is the interest of all made to co-operate, but not to combine, with the interest of each. Thus is solved the great problem of the individual good harmonized with the public good! Thus does simple equity outstrip the sagacity and genius of man, and work out for him the great problem of society, without the destruction of liberty.—Josiah Warren.

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